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OF RELIGION

A Pageant on Congregationalism

A Family Nite Program on Indian Americans

Stewardship Message for Lent

Getting Ready for One Great Hour of Sharing

A MAGAZINE FOR

The Committee on Stewardship and Missionary Education

ENVELOPE SERIES

Issued by
The Missions Council of Congregational Christian Churches

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STEWARDSHIP MESSAGE FOR LENT

By GEORGE S. SIUDY, JR.*

Watch the "Growth Line"!

This Lent will present Christian churchmen with unusual peril and with unusual opportunity.

Large numbers of new members, young and adult, will be joining the church next Eastertide. All-time intake records are apt to be broken. As never before in the land, our churches will be "booming."

Dr. Blake, President of the National Council of Churches, warns, however, that our "religious boom" may turn into a "religious bust." His anxiety is shared by an astute Christian pastor, who observes that "the majority of our people are not too clear in their minds what the Christian faith really is ... they have never thought of their membership in the church as committing them to a life of active discipleship."

It is important that we help church members, new and old, to understand the Christian message and mission. If we do not, what we had thought to be "growth" will turn out really to have been a weakening and watering-down of the church. It will end in secular captivity. We are in danger, as we "take them in," that they will take us over.

The answer is not to keep people out. It is to help *those now in* and *those about to enter* our churches understand the things at the center of our faith: the majesty, the mystery, and mercy of God's deed in Christ. They must be brought to the attainment of a two-handed religion: one to grasp the gifts of God—healing, forgiveness, renewal, triumph; the other to heed His call to Christian discipleship, which includes stewardship and mission.

* The Rev. George S. Siudy, Jr., is minister of Edgebrook Community Church, Chicago.

Sir, We Would See Jesus!

For many of our churches, this Lent will also be our best chance of a lifetime. With each succeeding Lenten season in recent decades, there has been a cumulative spiritual thrust. Added to this now is what one woman in our fellowship recently described as "a new spiritual hunger so acute, you can almost touch it."

This hunger gives us an unmatched opportunity for leading our people to a new grasp of balanced faith: its rewards and challenge, its riches and claims, its promises and commands.

If the church fails it will be penetrated and captured by the new pagans. If, by being a good steward of the riches of the gospel, it answers Christ's call to mission among its own members, and readies them to be good stewards of their material and spiritual inheritance, then the church will be endowed with a vitality to transform the world!

People are hungry to hear and obey. Many are ready to be led into a deeper relation with their Maker and their Master.

All Members Stewards

In many of our pulpits, the Lenten season has long been a time for restatement and fresh application of Christian fundamentals. So far as I can judge, this kind of preaching is the most nutritious diet I set before my congregations in the year's round.

Will my fellows-of-the-cloth indulge a word by a journeyman of their guild? Is not such a Lenten series a good occasion for rescuing the Christian idea of stewardship from trivial reduction? When our people speak of "stewardship" are not too many of them inclined to think of it as a pious way of referring to church finance?

At the heart of Christian experience is Christ's Cross. On it, in Christ, God has given the highest disclosure of his saving

love for us. With Paul does not the Christian own that, "He died for all, that those who live might live no longer for themselves but for him who for their sakes died and was raised?" (II Corinthians 5: xv, RSV). Is this not the essence of stewardship in the New Testament: that, because of God's creative and redemptive love, a Christian does not live for himself, but "as unto God" whose he is? Not only the material ground of life is God's gift in creation, but his recreative act in Christ and his endlessly recreative acts in the church call for responsive action from us, we who stand in so unrepayable debt to him.

This is the basis of stewardship and of our call to mission. It is best stated at Calvary. And Lent is a good time to make it plain.

Let Every Churchman Know!

The training of new members in stewardship will occur in the larger frame of general Christian orientation. Our own church is just beginning these sessions and I have some deep convictions about them.

For one thing, we are going to do more than have a Trustee (one eye on "good public relations" and the other on his watch) say "a few words about how we run the church's finances." That's important and we'll do it. But something is prior to that, something essential.

In joining a church, a man should acknowledge faith in the God who made him what he is, and in Christ, whose follower he wants to be. "This is how one should regard us," the New Testament declares, "as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy." Not only my money, then, is to be the object of stewardship but also "the mysteries of God." The gospel, like the talents in Jesus' parable, far from being mine to hoard, is mine to invest and, God willing, increase!

This Lent we are going to try to make that clear to our new

members that, as Christians, they are stewards with a mission.

And we will keep seeking to persuade all our members of it. Already a group of our women meet every other Tuesday to study this year's material on The Indian American and The Christian Church in a Revolutionary World. A Trustee has joined the World Mission Board, that he may carry the news from "Ghent to Aix." We mounted the wonderful pictures provided by the Missions Council and displayed them in the narthex several weeks before the Every-Member-Canvass.

The most important result of this kind of education is not the ten-fold increase in giving to Our Christian World Mission these last six years, pleased as we are over that! *It is that in the indelible ink of living deed we have begun to write into our common life the ancient faith of the Church, "Christ is Lord."*

THE FIRST LINE OF DEFENSE

A Pageant of American Congregationalism

By OLIVE GARVEY*

See *Adaptations for Simplifying Presentation* (at end of text).

This pageant may be presented as a whole or in individual episodes. Also, the entire pageant may be much simplified by the omission of certain items, or the substitution of other features. It does require, in whatever way presented, research in the church and community for materials and the use of imagination in music, costuming, etc. Consult your public libraries for pictures, music, and costume descriptions.

Characters:
Narrator
Choir
Organist

I. THE CHURCH

II. CONGREGATIONALISM BEGINS IN AMERICA

Ministry
Education

III. 47 COLLEGES

IV. FOUNDING OF THE AMERICAN BOARD

Five Students:
Adoniram Judson
Samuel Mott
Samuel Newell
Gordon Hall
Luther Rice

* EDITOR'S NOTE: Mrs. R. H. Garvey is a member of our Wichita Plymouth Church and a Director of the Board of Home Missions. She belongs to the National League of American Pen Women and the Kansas Author's Club, and has a number of plays in publication.

An able and devoted church woman, Mrs. Garvey's deep sense of stewardship is evidenced by her developing this significant material on the history of our Fellowship and making it available to us.

V. INDIA

Four Citizens of India:

Maharajah — Beggar
Woman — Leper

MEDICINE — VOCATIONAL GUIDANCE

VI. NEAR EAST

Four Citizens of Near East:

Turk — Greek
Armenian — Arab

RELIEF

VII. AFRICA

VIII. FAR EAST

Five Chinese — Philippines
Red China — Micronesia
Japan

IX. PACIFIC ISLANDS

Micronesia (repeated) — Two American Airmen

X. MEXICO

Mexico — Two Workcampers
Italy

XI. UNITED STATES

Three American Indians — Marcus Whitman
Mrs. Whitman

XII. NEGRO AMERICANS

XIII. PUERTO RICO

Puerto Rican boy

XIV. A VARIED SCENE

Four Western couples — City couple

Time: Less than an hour.

First Line of Defense

Scene: The façade of a typical white Congregational church is constructed of white wall-board. It has a doorway drawn upon it and a suggestion of a steeple. This forms the background of the rostrum. There is an elevated platform, left, with a throne-chair. If the approaches need screening, more wall-board may be decorated as hedge. Screening should also be designed to conceal musicians and Narrator. (They may be in rear or balcony.) The white façade will double as a projection screen between scenes.

Light: A spotlight (with a color-wheel optional) is placed where it will cover stage, center-front or balcony; a Kodachrome projector at proper distance from screen.

Music: The organist and Narrator may use public-address system. Records may be used where wanted. The background music should continue *very* softly throughout most of action. Narration, action and music often occur simultaneously.

I.

Lights: Color-wheel covers façade as organ plays.

Organ: "The Church's One Foundation, played once (No. 391).*

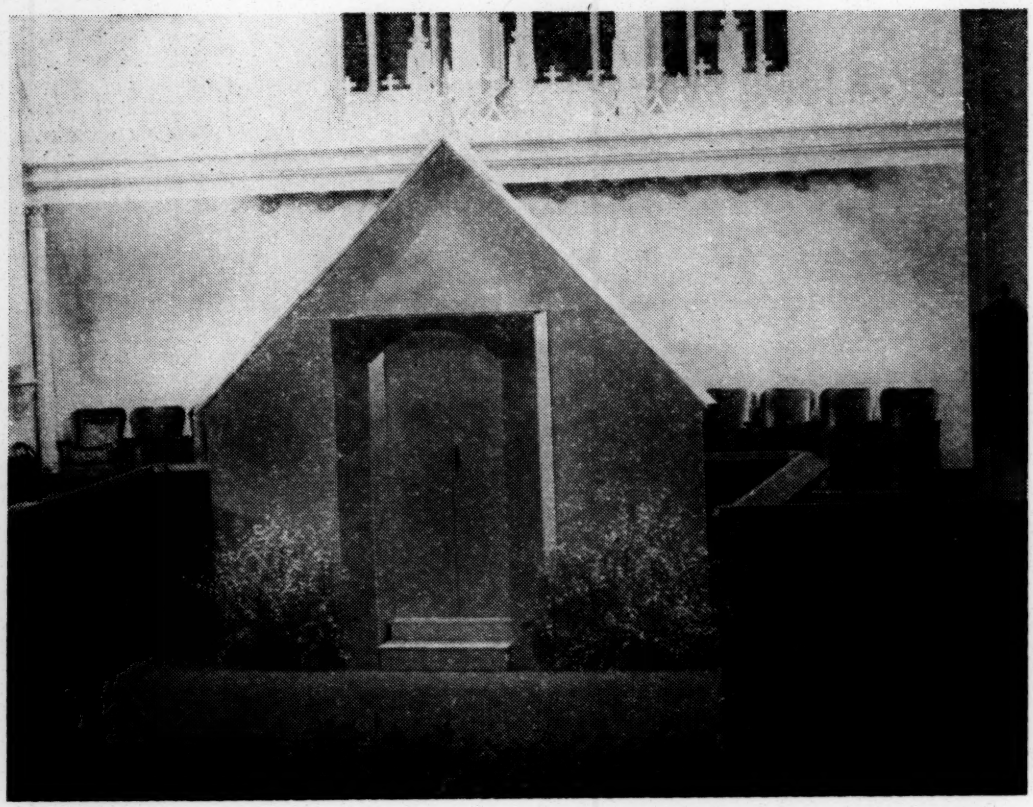
Lights: Color off. Spot on *Church.*

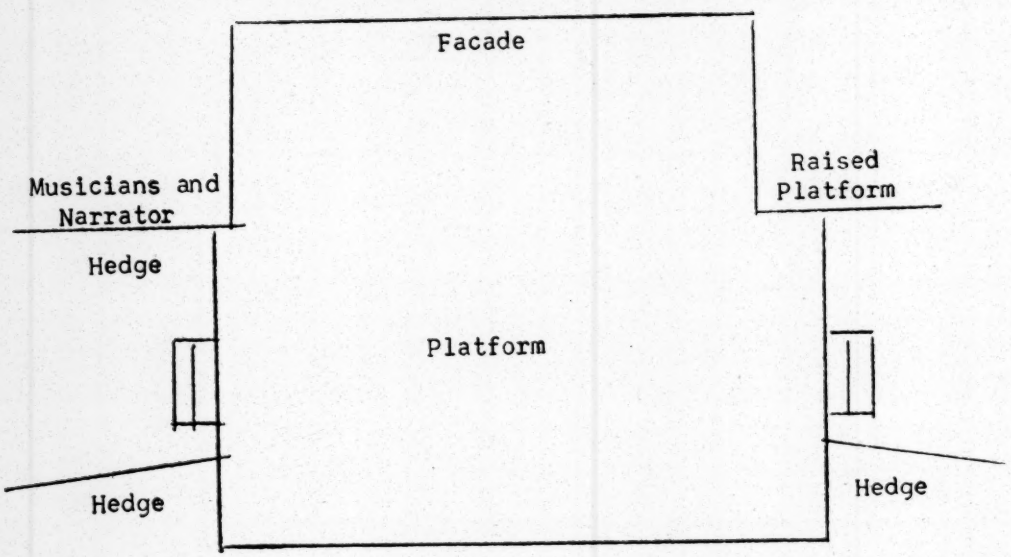
Church: A woman in white robe has taken her place on elevated platform. She stands in attitude of reverence.

Choir: Sings softly first stanza of above hymn and hums during narration.

Narrator: "From Heaven He came and sought her to be His holy bride." He sought the Christian Church! A gracious body, God's love for all mankind within her heart; a seeking

* Hymn numbers used throughout refer to the *Pilgrim Hymnal.*




Facade
Musicians and Narrator
Raised Platform
Hedge
Platform
Hedge
Hedge

mind reaching beyond self-interest and prejudice; willing hands to succor those in need; feet bright upon the path of Christian example!

The Christian Church! Bride of Heaven, but with an earthly body subject to earthly ills, she has lived for nineteen centuries. She has suffered the heat of martyrdom and the frost of defection. She has scaled mountains of faith and bogged down in sloughs of bickering, ambition, and carelessness.

Well-meaning but often misguided disciples have tried to rend her asunder. She has been weakened, maimed, maligned. At times it seemed certain that she must perish. But because her foundation is indestructible, she has survived. And today she is emerging stronger than ever in her lifetime, with the promise of unlimited achievement before her.

Lights: Color-wheel shifts back to façade.

Music: Organ swells. Choir repeats stanza.

Lights off.

II.

Slide: An early-day sailing vessel.

Organ: (Softly) "The Breaking Waves Dashed High" (No. 355).

Narrator: Early in the seventeenth century, a group of disciples known as Separatists rebelled against the restrictions of other followers of the Bride of Heaven, and decided to seek a place where they might worship according to conscience. From England they went first to Holland. Then in 1620 a group, 126 strong, boarded the *Mayflower* and eventually set foot in America at Plymouth Rock. In time these disciples formed what we now know as CONGREGATIONAL churches.

Lights: Slide off. Spot on elevated platform where Congregationalism has taken her place.

Congregationalism: A woman in informal or Puritan dress, she looks out with friendliness.

Choir: Sing as many stanzas of "The Breaking Waves Dashed High" as desired.

Lights: Spot off as Congregationalism retires to throne-chair. Stage lights.

Ministry: A man in clerical robe enters right. He stands in front of façade with outstretched hands, then moves left and stands just below Congregationalism.

Narrator: The Ministry was the first servant of the new denomination. White churches reared their spires throughout what we now call New England. Many of them still stand in the same spots they occupied so long ago.

Music: Organ, as choir hums "Austrian Hymn" (No. 457).

Education: A woman dressed as a schoolteacher enters right, stands center, carrying books or a torch.

Narrator: Very soon Congregationalism called another servant to bring light to this new land. Knowing that full living requires knowledge, she promoted Education.
(Education moves left and stands right of Ministry.)

Lights off.

III.

Slide: View of a college campus is thrown on projection screen.

Choir: Sing third stanza of "Now in the Days of Youth (No. 477).

Light: Slide off. Stage lights.

Colleges: A procession of men and women, including a few Negroes, dressed either in academic robes or collegiate dress, carrying banners on which the names of the forty-seven colleges founded by Congregationalists, pass across stage in

chronological order. One person may carry several banners but it will be more effective to have one banner each. If platform is large enough, those which are still "church-connected" step to rear of platform and remain a moment after others have passed.

Narrator: Forty-seven owe their existence to the Congregational Churches. Many of these have long been strong enough to carry on their service and expansion independently. (The colleges starred are now church-related.)

Atlanta University, *Beloit College, Bowdoin College, *Carleton College, Colorado College, Dartmouth College, *Defiance College, *Dillard University, *Doane College, *Drury College, *Elon College, *Fisk University, *Grinnell College, Harvard University, Howard University, *Huston-Tillotson College, *Illinois College, *Knox College, *LeMoyne College, *Marietta College, *Maunaolu Community College, Middlebury College, Milwaukee-Downer College, Mount Holyoke College, *Northland College, Oberlin College, *Olivet College, *Pacific University, Ripon College, *Rockford College, *Rocky Mountain College, Rollins College, Scripps College, Smith College, *Southern Union College, *Talladega College, *Tougaloo Southern Christian College, Washburn University, Wellesley College, Wheaton College, Whitman College, Williams College, Yale University, *Yankton College.

(After procession.) These twenty-four are still dependent in part on Congregational Christian aid and interest. A gift to Our Christian World Mission is in part a gift to them.

Choir: Repeat hymn 477 as they leave stage.

Lights off.

IV.

Slide: A huge haystack.

Choir: First stanza of "O Jesus, Prince of Life and Truth (No. 257).

Light: Slide off. Stage lights.

Five Students: Five men students enter right and squat in con-

versation. They pantomime discussion, argument, and finally agreement. They kneel in prayer before the façade, backs to audience.

Narrator: The year was 1806. The place was Williams College, founded by Congregationalists in 1793 in Williamstown, Massachusetts, and named for Roger Williams. The locale was a haystack near the college campus. Five students, Adoniram Judson, Samuel Mott, Samuel Newell, Gordon Hall, and Luther Rice, met for discussion. And it was there they decided to consecrate themselves to the carrying of the Word of God to other nations.

Choir: Sing second stanza of "O Jesus, Prince of Life and Truth" until men retire.

Ministry: Steps forward and holds his hand over bowed heads in blessing; then they rise and he gives them his hand as they go off the stage.

Narrator: This was the beginning of the American Board of Commissioners for Foreign Missions, formally organized in Massachusetts in 1810. In 1812 the five students who had met at the haystack, three of them with brides, set sail for India. The Congregational Church had sent the first Ministry overseas. For a time the Presbyterian Church and the Dutch Reformed Church were associated with her, but eventually they formed their own boards.

Lights off.

V.

Slide: Map of India.*

Music: Record, "Song of India."

Light: Slide off. Stage lights.

* There is available at any one of the Missions Council offices a map of India, table-mat size. These sell for 1½ cents each. A wall chart could be made from such a map, or a slide.

Four Indians: A bejeweled Maharajah, a woman, a leper with crutch, and an outcaste beggar enter.

Dance (optional): They execute an interpretative dance or pantomime depicting lack of unity, the plight of the untouchables, the degradation of woman, the shunning of the leper.

Narrator: The young missionaries found in India a land of multiple cultures, terribly divided by castes, ranging from a few fabulously rich rajahs to millions of outcaste beggars. Women were despised and girl babies often thrown into the Ganges River.

Ministry: Steps forward and taking outcaste by hand tries to bring him into group, but they shun him.

Narrator: The missionaries soon found that for the people to understand the gospel they needed some basic education, so the Church enlisted the efforts of Education, and schools were established.

Education: Comes forward and joins dance.

Narrator: The next discovery was that people with diseased bodies, often blind or leprous, needed medical care before they could be taught.

Medicine: A man enters right, in white coat carrying small bag. The other dancers have been chasing the leper and in spite of efforts of Ministry and Education have knocked him down. *Medicine* goes to his rescue.

Narrator: So Dr. John Scudder joined the Mission in 1819. Medical missionaries rescued lepers and other diseased people, establishing many hospitals and dispensaries where they were healed.

Vocational Guidance: A man carrying tool-kit enters right, hands a tool to the beggar and shows him how to use it.

Narrator: The Ministry to minds and spirits bore excellent results. As soon as people were well physically and knew how

to do better thinking, they wanted to find ways of earning good livelihoods. So Vocational Guidance was added to help raise the economic status of the people. This was more than a century before Point Four was heard of.

(The dance is concluded with a semblance of unity. Dancers leave and the four services—*Ministry, Education, Medicine,* and *Vocational Guidance*—retire rear, two on each side of façade.)

When national leadership and the Indian Church are sufficiently developed, the work is increasingly turned over to them. But the task is so great that the continuing sympathetic help of the American Church and the American missionary is welcomed by the Indian Church. There is endless work in India and neighboring provinces still needing the support and encouragement of Our Christian World Mission.

Lights off.

VI.

Slide: Map of Near East.*

Organ (very softly): "In Christ There Is No East Nor West" (No. 389).

Narrator: The second area to be served by Congregational missionaries was the Near East. In 1820 two missionaries arrived in Turkey. Since then, ministers, educators, physicians, and technicians have spread to Greece, Syria, and Lebanon. This is known as the Near East Mission.

Lights: Slide off. Stage lights.

Four Citizens: Turk and *Armenian* (dressed alike in pantaloons and fez), *Greek* woman, *Arab* refugee. Greek and Arab

* There is available at any one of the Missions Council offices a map of the Near East, table-mat size. These sell for 1½ cents. A slide or wall chart could be made from such a map.

stand back. Armenian shows in pantomime that he is in need, and appeals for help to Turk. The Four Services step forward, offering their help to Armenian, then to Turk. Armenian gradually becomes stronger. Turk and Armenian go off stage. Services retire.

Narrator: Missionaries found an ancient Christian church among the Armenians. Lack of Scripture translations, greed of clergy, lifeless liturgical forms had weakened it. This church resented the new teachings because they exposed these conditions and lessened the authority of its leaders. But as missionaries founded schools and hospitals, translated the Bible, and spread the gospel, people began to receive them and work with them. In 1850 a Protestant nation was recognized by the Ottoman government. At the close of World War I, Turkey then had her War for Independence—resulting in the birth of the Turkish Republic and the dawn of a new era.* All religious teaching, Moslem and Christian, was forbidden. (*Ministry* retires.) However, Christian teachers, doctors, and technicians are welcome today. Their fruits are apparent in the friendly young government.

Greece: The Greek woman crouches on floor in distress. The Services rush to her rescue but she is unable to rise until *Relief,* a woman with a basket of canned goods and other food on her arm, enters right. She kneels beside Greece, offers her food, and Greece gains strength and rises. *Education* and *Relief* help her off stage, left.

Narrator: The Greeks were also Christian since the third century. In recent years both Greeks and Arabs have suffered dislocation and hardship. Teachers, doctors, and technicians are helping them as the program of our Service Committee goes forward, a part of Our Christian World Mission.

* (Turk takes off pantaloons, emerging in modern clothing.)

Arab: He has been crouching at the side of the stage in pathetic misery. *Relief* turns toward him and advances with proffered food. The other Services offer their help but he holds them off. *Relief* continues to plead with him and eventually he accepts the food but leaves with hostile looks.

Narrator: Our Christian World Mission is attempting to regain the friendship of the disillusioned Arabs, huddled in miserable concentration camps, who blame many of their ills on actions of the United States of America.

Lights off.

VII.

Slide: Map of Africa.*

Music: Chant "African Tribal Song."

Dance (optional) : Rhythmic dance to the cadence of the chant, in which case the slide is off and stage lights come on. Dancers should represent stages of development of the African from primitive to college graduate, and the Five Services should join in the dance.

(An alternative to the dance could be a series of slides depicting the stages of development of the African. Or the chant could be sung with the map of Africa remaining on the screen.)

Narrator (or rhythmic or speaking choir) : *Drums* between sentences.

African natives are we with primitive ways. African natives are we from the veldt.

Unready we leave our tribe's sheltered life and are swallowed in industry's mill.

* There is available at any one of the Missions Council offices a map of Africa, table-mat size. These sell for 1½ cents. A slide or wall chart could be made from such a map.

Habits destroyed! Religion lost! Home left behind!

White men have lived among us for years. White men would our masters be.

White men have brought us the teachings of Christ. White men have taught us to read and to write.

Our minds wake! Our hearts lift! A new life dawns!

O help us find the way!

O white men, help, we pray!

For we are men as you are men. O help us find the way!

White men must relent! White men must *follow* their Christ!

White men must admit us to their brotherhood, or let the white man beware!

Drums.

White men would grind us under the heel. They say we are beasts of the field.

But the glint of their freedom is blinding our eyes. All is confusion! Oh, pity our plight!

What to do! Where to turn! Whom to trust!

We're African natives coming into our own! No longer will we cattle be!

We're African natives on march to the light. The time for decision has come.

O help us find the way!

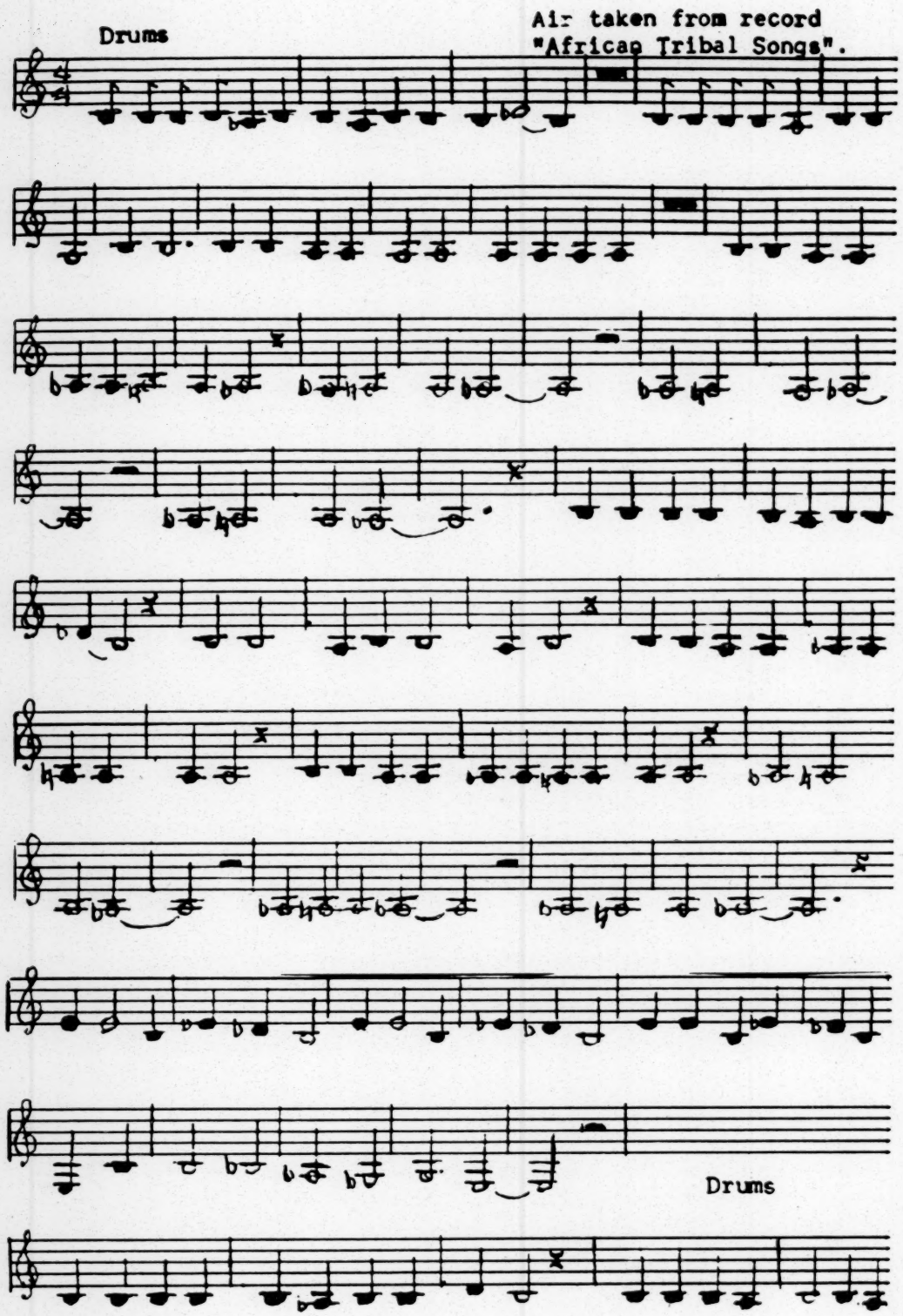
O white men, help, we pray!

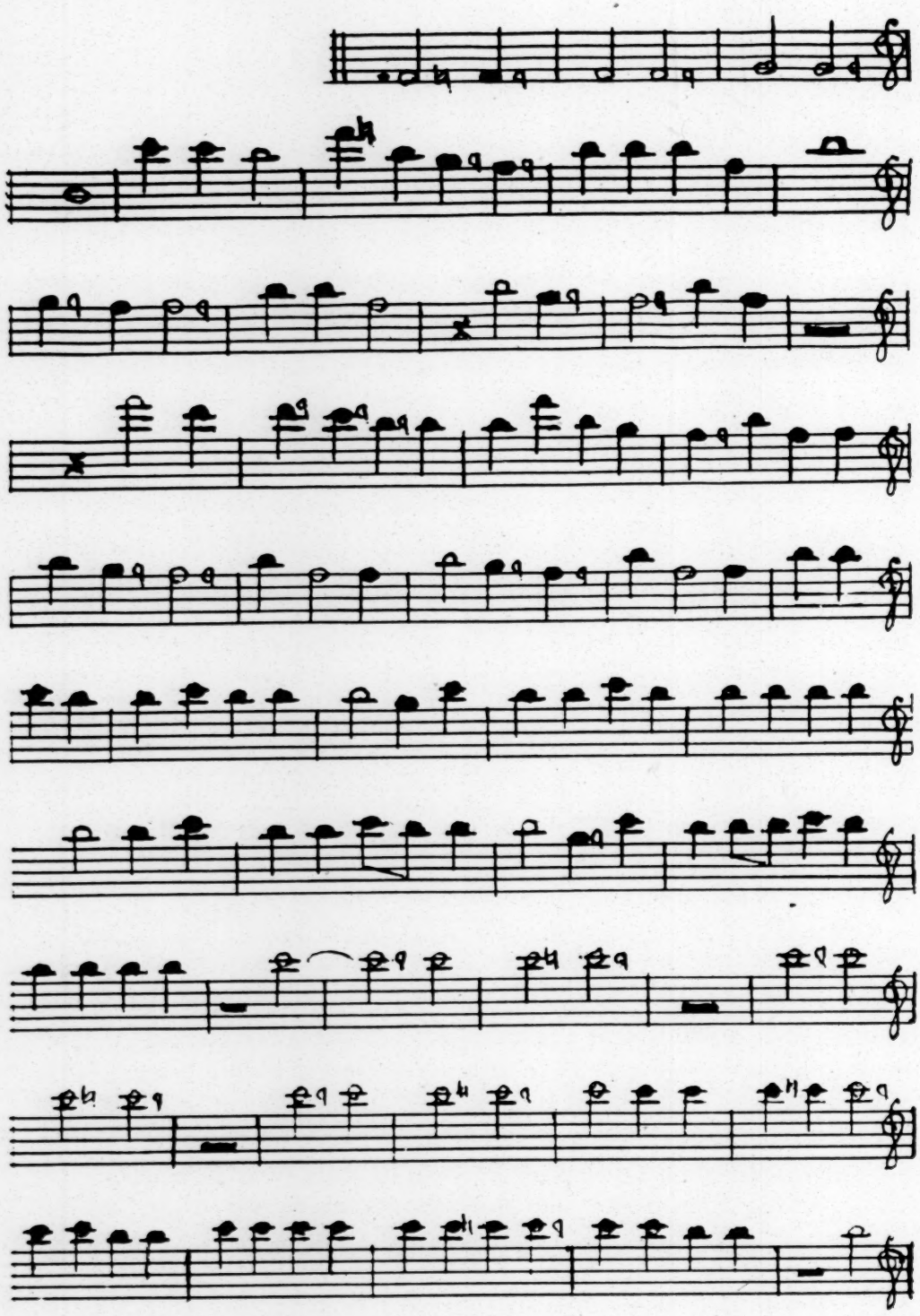
For we are men as you are men. O help us find the way!

White men must relent! White men must *follow* their Christ!

White men must admit us to their brotherhood, or let the white man beware!

Lights off.


Drums
Air taken from record
"African Tribal Songs".
Drums



VIII.

Slide: Map of Pacific Areas.*

Music: Record: "Folk Music of Japan," or other oriental air.

Narrator: The Pacific Area fields of the American Board comprise China, Japan, the Philippines, and Micronesia.

Lights: Slide off. Stage lights.

Five Chinese enter left. The Five Services step forward and each pairs with a Chinese. There is evidence of hostility at first but gradually they achieve friendliness and engage in an oriental dance.

Lights: Red Spot.

Red Chinese, dressed in red, carrying a red balloon, enters right, breaks in on dance, making shambles of it. He blows the balloon until it bursts. The Chinese dancing drops to the floor. The other four couples step back, become immobile with Services holding hands of companions aloft. *Ministry* disappears behind others. *Red* gloats over fallen Chinese, then drags him off with a swagger.

Narrator: China has known much Time. And Time is but an instant with God. In China, Our Christian World Mission is waiting. (Chinese leave and Services return to corners.)

Lights off.

Choir: First stanza of "In Christ There Is No East Nor West (No. 389).

Japan: Enters left, is met by *Ministry*. They pause center, then cross. *Japan* leaves. *Ministry* retires.

Narrator: The Japanese Mission was established in 1869. With seven other Protestant fellowships, Our Christian World

* There is available at any one of the Missions Council offices a map of the Pacific Area, table-mat size. These sell for 1½ cents. A slide or wall chart could be made from such a map.

Mission continues to support churches, schools, and social work in Japan. These eight denominations are leading the world in ecumenicity, having formed the United Church of Christ in Japan. There are United Churches also in China, the Philippines, and India.

Philippines: Is met by *Vocational Guidance*. Proceeds as above.

Narrator: The mission to the Philippines began in 1902. Churches, schools, colleges, and theological seminaries are now flourishing. The Philippine churches contribute splendidly to Our Christian World Mission. Dr. Frank Laubach, who has done more for literacy than any other person since printing was invented, began his work in our Philippine mission.

Micronesia: Is met by *Education*. Proceed as above.

Narrator: In 1952, one hundred years of missionary work were celebrated in the Micronesian Islands. This parish spans three million square miles of island-dotted ocean. The church-school children of America collected pennies and sent a little ship, the *Morning Star,* to carry the gospel among these islands. Since the sixth *Morning Star* was sunk, the islands have been served by small boats called starlets. An officer of the United States Navy, stationed there in the last war, observed: "If all other civilization is destroyed, there are enough good seeds left in these islands to resow the world."

Lights off.

IX.

Slide: Film of jungle.

Music: Record: "Bali Hai."

Lights: Stage lights.

Two American Airmen: Dirty, torn, and bloody, they creep on, left, look about furtively, and speak guardedly.

George: Spewed right into the enemy's lap!

Joe: Where is this godforsaken wilderness, anyway?

George: One of the Carolines according to the map.

Joe (Arm extended in warning): Sh-hhh. An ape-man!

Micronesia: Emerges from right, looking about.

George: This is it! (They aim guns and crouch behind an imaginary bush.)

Native (Advancing, gun ready): Gibberish.

George: Let him have it!

Joe: Wait. There'll be others behind him. Maybe we can take him for a hostage. I'll try my Japanese on him. (They emerge from bush, guns ready, and Joe talks some gibberish.)

Native (Surprised, he lowers gun): Why, you're Americans!

George: An ape-man speaking English!

Joe: Yes, our plane caught fire over here and we had to bail out.

Native (Looking over shoulder): Sh-h-h. The enemy will see you. (He crouches and turns back right.) Keep close and follow me.

George: The enemy! Aren't you a Jap?

Native: No. I am a Micronesian.

Joe (As they crouch and follow): Where did you learn English?

Native: In an American Mission School.

George: An American School? Here?

Native: Of course. For many years we have had American schools and Christian Churches.

Joe: Well, that's a new one on me.

Native: Come on.

George: Where are you taking us?

Native: I will find Christians who will hide you.

Joe: Well, I must say, that's white of you!

Native: It is little enough to repay all your missionaries have done for us.

George (to Joe): *Our* missionaries! Joe, did you ever give a dime to a *missionary?* (They leave.)

Lights off.

X.

Slide: Map of Mexico with Mission Stations.

Music: "South of the Border."

Lights: Slide off. Stage lights.

Mexico: A colorful peasant enters left, is met by *Medicine* who conducts him across.

Narrator: Mission work started in Mexico in 1872. The work began in martyrdom and has lived in its shadow almost ever since. But today it has new life. The Collegio el Pacifico, four evangelical churches, schools, social centers, and a part in the Protestant Seminary in Mexico City, make up our work here.

Workcampers: A boy and girl with bags and tools. They are met by *Education* and *Vocational Guidance* who conduct them across stage.

Narrator: The newest venture of the American Board is the Mission of Fellowship in Europe. In 1946 the Reverend and Mrs. Howard Shomer established a Fellowship Center at Le College Cevenol in Chambon-sur-Lignon in France. There many of our own young people are having international fellowship in summer work camps.

Italy: Relief steps forward and gives girl glass of milk which she drinks. *Relief* guides her across stage.

Narrator: Although our mission in Italy lasted only during the years 1873-1874, our Service Committee has been doing significant work in Naples since 1946.

Lights off.

XI.

Slide: Map of United States or U. S. A. flag.

Choir: "God Save America."

Lights: Slide off. Stage lights.

Music: Record: Indian American music.

Indians: Three Indians enter and execute war dance. *Ministry, Education,* and *Medicine* join them. Marcus Whitman (in buckskin) and his wife enter. At first the Indians welcome them, then turn against them, and attack Whitman. They carry him off.

Narrator: It is a curious fact that it was the *American* Board which first sent missionaries to the American Indians. From 1817 to 1836, missions were established among sixteen Indian tribes. One of these was the Oregon mission begun in 1836 by Marcus Whitman, the Doctor in Buckskin, and his beautiful bride. Although the venture ended in massacre, Whitman College is one of the lasting results of that mission.

Lights off.

XII.

Slide: Negro American, either one or several pictures.

Choir: A Negro spiritual. Continue humming softly during reading.

Narrator: The American Missionary Association, an outgrowth of the inhumanity of white to black, had several varied and stormy beginnings which became united in 1846. In 1861 it founded the first school for Negroes in the South and has started 528 such schools or colleges. All but seven of these have become self-supporting. It maintains churches, two hospitals, social centers and vocational institutions. These are supported by Our Christian World Mission. Always interracial, the A.M.A. schools lead the way in integration. The

Race Relations Institute at Fisk University is a constructive instrument for brotherhood.

Slide off.

XIII.

Lights: Stage lights.

Narrator: The services of the American Missionary Association are at work also in Puerto Rico.

Puerto Rican Boy: A little boy in *very* ragged trousers stumbles up on stage. He catches his feet in his tatters and, extricating himself, starts to take off his trousers, but thinks better of it.

Boy: But Miss Ruth said I *had* to wear pants to school. Shucks! After indecision he sits on camp stool (which *Relief* places for him) and pulls a safety pin from shirt pocket. He tries to mend his tatters but cannot. He starts to cry. *Relief* steps forward and, handing him a new pair of trousers, comforts him.

Boy (All smiles): Whee! Now I can be just like the other boys! He goes out happily clutching new pants to him as Services smile.

Lights off.

XIV.

Lights: Stage lights.

Music: Square dance music.

Westerners: Four couples in square dance attire enter and execute part of a square dance. As lights go off, dancers step back against walls.

Slide: Map of U.S.A.*

Narrator: On our far-flung prairies, scattered villages are being

* There is available at any one of the Missions Council offices a map of the U.S.A., table-mat size. These sell for 1½ cents. A slide or wall chart could be made from such a map.

served by Miss Leila Anderson and the Pilgrim Circuit Rider station wagon. She brings teaching methods, materials, and counsel to those who cannot come to larger centers. In Montana, one minister in his airplane covers a parish of hundreds of square miles.

The Garrison Dam has flooded out the established church at Elbowoods, North Dakota, and three far-separated churches have been required to replace it.

In the fruit country, migrant workers find companionship and some semblance of home life in centers established by The National Council of Churches.

Lights: Slide off. Stage lights.

City Couple: Enter right. Square-dancers step forward and all join hands, newcomers in center. They form a semicircle facing front before the façade.

Narrator: All these people and their city brothers are united in the need for more churches, and more adequate churches. (People drop hands, each turns in his own place, falls to knees, and extends arms toward façade.)

In spite of the splendid response to our Church Building Loan Fund Campaign, more and more urgent requests pour in.

Ministry: Steps forward. Company shifts and extends arms toward him.

Lights: Stage lights off. Spot on *Ministry*.

Narrator: Equal or greater in demand is Leadership. More and better-trained ministers are needed to serve the great company of people who are seeking spiritual help as never before.

Ministry motions *Education* to join him.

Narrator: But leadership is dependent on more men entering the ministry and on increased support for theological seminaries. (*Ministry* and *Education* extend arms to audience.)

This manpower, this support must come from you, the body

of the Church. You are the earthly hands and feet, the mind, the heart, the purse of the Church.

Lights: Spot leaves stage and travels over audience, row by row, as the *Narrator* speaks (below).

Church: With the stage in darkness, *Church* takes her place in doorway of façade, with *Congregationalism* at one side, looking at her, the People and the Services arranged around her, kneeling or in attitudes of reverence.

Narrator: Our Lord commanded: "Go ye into all the world and preach the gospel to every creature." That means you, and you, and you.

The apostle Paul made this command concrete: "In one body we have many members, and all members do not have the same function; so we, though many, are one body in Christ, and individually one of another. Having gifts that differ according to the grace given us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhorting; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness."

Lights: Spot on façade.

Tableau: Church and worshippers.

Choir and *Congregation:* "Forward Through the Ages" (No. 400).

Finis.

Adaptations for Simplifying the Presentation

1. Lights and color:
   a. Color-wheel: This could be effected by a series of colored cellophane pieces stretched across the spotlight; or, it may be omitted entirely.

b. The spotlight is not an essential. If auditorium lights are dimmed, stage lights may be adequate.

2. Slides: Amateur with a 35 mm. Kodachrome camera could make the series of slides. If slides are omitted, placards could be substituted announcing the scenes in succession, or the Narrator could announce the scenes.
3. Music.
   a. Hymn numbers used throughout refer to the *Pilgrim Hymnal.*
   b. For every record or other musical rendition, substitutes may, of course, be made of appropriate music.
   c. Dances. These may be omitted, and may be original.

WE ARE GETTING READY FOR ONE GREAT HOUR OF SHARING

March 11, 1956

These reports from individual church members and church groups, from many places across the land, may prove suggestive to YOU and YOUR CHURCH in planning for one of the great days of our Christian year: One Great Hour of Sharing.

In Church Homes

Our family will have one "sacrificial meal" each week, with a menu such as hungry ones are having in many countries. The remainder of the cost of these meals we will bring to our church on March 11.

We have made, from copies of *Advance* and from *Not By Bread Alone,** a poster which will hang over our dining-room table until March 11. It is a reminder of our chance to share.

Everybody at our house—five of us—belongs to our church. Each of us is finding some way to earn or save as much as we can to bring to our church for its part in One Great Hour of Sharing.

At Sunday dinners each one of our family tells something he or she has found out about the people who will be helped through the offerings of One Great Hour.

We have made on our telephone thirty-one calls to people in our church or neighborhood who might not have remembered the date and the importance of "One Great Hour."

* Available at any Missions Council office.

In Church Buildings

Two groups in our church have made a picture gallery and exhibit. It hangs in the corridor of our church. The pictures show people who need food and clothing and medicines. Some pictures show people from the churches giving them this help. Every time there is a meeting in our church, from now until March 11, some of us will conduct people through this exhibit and explain it to them.

Our youth group had a poster contest, each poster explaining what "One Great Hour of Sharing" is and how it needs help from all of us. The winning poster had as its caption: "What is *Your Share?*"

This month all the worship centers in the Church School Departments relate to the help we can give through One Great Hour.

We have an outside bulletin board in front of our church. Each week until March 11, one group of us prepares a sentence or a saying for this board, calling the attention of persons who pass the church to *One Great Hour* and the good it will do.

We have prepared Reminder-cards, and we place them in the pews before each Sunday morning service. They contain words of Jesus about helping one another and announcing how a part of this help will be given through our church on March 11.

In the Whole Church Family

Last week we had a Family Night program, and at the end a quiz to find out how much we had learned that evening about the needs of hungry and homeless people.

In our parish we are having a series of neighborhood meetings. At every one, the host family prepares a short program about the All-Protestant work in Relief and Reconstruction. Then the whole group discusses how our church can help more.

In every group meeting this month (laymen, women, youth, children, or mixed group) there will be a program explaining the importance of One Great Hour.

The Scripture to be used in our Sunday morning service March 11 will be taken from the words of Jesus about how Christians are expected to live together and to help one another. We are all sending to the minister our favorite words of Jesus about these things. He will read these words as the Scripture lesson in that service.

In Personal Living

Every day I, as a member of Christ's church, offer a prayer for those who are in need, and a prayer for my own church that we may be more helpful in meeting these needs.

I will deny myself during these weeks, that on March 11 I may make a larger gift than ever before to those who need my help.

During these weeks, I will plan and pray that I may grow into the kind of Christian who *shares,* and shares gladly.

NEIGHBORHOOD NITE

A Church Family Nite Program About Indian Americans

Yes, all of us are learning about Indian Americans this year! Of course your church won't be lagging behind. One of the best ways for your whole church to know more, care more, do more about this important part of our American family is to plan another Family Nite around the idea. Perhaps this suggested program will help you in the planning.

Just a minute—we should say at the outset that you will need, for use in this particular program, some materials from the Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana. Why not send *now* for a price list of their materials, so that your plans may not be delayed? You will surely wish to order, *at least,*

Miniature moccasins
Indian version of the 23rd Psalm
Puzzlemats
Totem poles
Ceremony of Wearing Moccasins
Creative Uses for Indian American Accessories.

Steps in Preparation

1. *Call a meeting* of your church's committee on Missions, or whatever group is to plan and direct this program. Plan at the meeting how to make this Family Nite a spiritual adventure for your whole fellowship.

2. *Order the Wright Studio materials,* from price list already received.

3. *Assign* individual and group parts in the program, using representatives from various age groups and organizations within your church.

4. *Assign* a group to decorate the dining tables with the Wright Studio and other Indian American materials secured from your parish families. Make the tables colorful and attractive.

5. *A group of your young people* may enjoy wearing some items of the early Indian costume—at least the headdress and feathers, beads or blankets—and serving as guides, table hosts, or waiters. A puzzlemat will be at each place at the table.

6. *Menu. See Creative Uses for Indian American Accessories* (Wright Studio).

7. *Guests.* It will make your evening much more meaningful if there are Indian American friends in your own community whom you may ask to share with you this fellowship and program. Let them not be considered, however, as "exhibits" or as any different from others in the group, but welcomed naturally and made a true part of everything which takes place.

8. *Litany.* Have copies made and put at each plate, so that the entire group may join in the responses.

The Program

If possible, have the group assemble in some other room or place until the meal is ready and enter the dining room *together* (led by hosts or guides) just in time to be seated at the decorated tables, remaining standing until after the chairman's introduction and the invocation and litany. As each guest enters, he will have a pair of miniature moccasins handed him and be asked to hold it till after the prayer.

Chairman's Introduction: We are met here this evening to celebrate together the contribution made to our American life by our Indian brothers—the very first Americans of all. Sometimes, through cheap sayings or pictures or ideas, many of us have come to believe things about our Indian neighbors which are not true. We must unlearn these things. Let us remember

that all of us, whatever our national or racial origin, are weavers of the pattern of life that is America. Let us pray together.

Invocation: *O Thou Great Spirit, Maker of men, forbid that I judge any man until I have walked two moons in his moccasins. In Thy name, who created all men of various colors of skin, in Thy name who lovest every human being, let us put on the moccasins of understanding and come closer to those who wear moccasins, or clogs, or to those whose feet are bare. With the soft and unassuming tread of a moccasin, let us place ourselves in the place of others. Continuing in a spirit of dedication: (here will follow the litany of responses for leader and group found in *Ceremony of Wearing Moccasins,* from Wright Studio materials). After the litany, each guest pins on his own pair of the moccasins.

The Dinner: See Suggestions for Menu in *Steps in Preparation.*

Symposium: The Gift Is Rich. Several individuals will, in rapid succession, give in their own words statements or stories showing contributions which the Indian Americans have made to our American life, as follows:

1. Learn from the Puzzlemat (see Suggestions for Using Puzzlemats, Wright Studio). Follow the directions for completing these mats.

2. Items about Indian foods, crafts, medicines, etc. (see *Creative Uses for Indian American Accessories,* Wright Studio).

3. Make your own Totem Pole (same source).

4. Games:
   a. Charades, using the name of any contribution Indian Americans have made to our American life. Many state names could be used.
   b. Rhyme game (same source).

* From Wright Studio materials.

5. Let one or two members of your own group add their personal experiences or appreciations of Indian life.

Indian Love Song or other Indian American music by one or more members of your group.

Guest Response: If you are fortunate enough to have present some Indian American friends, let this be the time in which they (having previously been requested, of course) will make some contribution to your program, by a story of Indian life, a brief talk about how the Indian looks at the rest of the Americans, a song or dance.

The 23rd Psalm, Indian Version. This will be recited by one of your group. (See Wright Studio materials.)

Hymn: O Brother Man, Fold to thy Heart thy Brother.

NEW SIX-SESSION STUDY COURSE

Your Church and Its Mission to America is the title of a new study course of six sessions (1½ to 2 hours per session) to be issued March 1st by the Missions Council. Hundreds of our churches have already pursued the *general* study course—*Your Church and the World Task,* a bird's-eye view of Our Christian World Mission at work at home and abroad. The outline for this course is still available, as is the Leader's Packet. The new course is a far more detailed study of one unit: the work of Our Christian World Mission in our own nation, as directed by the Board of Home Missions. We hope many churches will want to continue their studies, using this material. The outline for the course is free; the Leader's Packet 50 cents.

A GUIDE FOR THE LOCAL COMMITTEE

January through March

The *Guide* for the Committee on Stewardship and Missionary Education in the Local Church gives definite counsel about the work of this committee during the important months of January, February, and March. To refresh your memory, here are the suggestions: It will be interesting for you to check these with the progress your own committee is making in its work with your church membership, and the items listed below which you have selected for emphasis during these months.

STEWARDSHIP EDUCATION *and* MISSIONARY EDUCATION

January

Plan for the special stewardship and missionary All-Church Projects of your Church School, usually carried out in the winter quarter, and cooperate with the School in making it effective.

Emphasize stewardship and missionary education in Youth Week.

Include an education program (visual and/or dramatic) for the annual meeting of church, which shall show the participation of your church in our worldwide mission and plans for coming year.

In participation in the National Week of Prayer, urge emphasis on intercessory prayer.

STEWARDSHIP EDUCATION

February

Suggest to minister a formal installation service of new officers elected at Annual Meeting, using theme "The Stewardship of Talents."

MISSIONARY EDUCATION

Interest parish and participate in World Day of Prayer.

Interest parish and participate in Brotherhood Week.

STEWARDSHIP EDUCATION

March

Urge your church's participation in "One Great Hour of Sharing," usually held the third Sunday in Lent. (Your minister receives a packet in January.)

See that stewardship emphasis is included in the pastor's class for new members.

Schedule an occasion in which to challenge individual church members with sacrificial living and giving, using literature of the Fellowship of Tithers. (Write Dr. Stanberry Nichols, Secretary, Medina, Ohio.)

MISSIONARY EDUCATION

Urge Lenten study and intercessory prayer groups.

Interest members in Missions Council Southern Tours, usually held immediately after Easter.

Plan an educational program to interpret "One Great Hour of Sharing."